HE UNIVERSALIST *Leader*

JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

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THE UNIVERSALIST Leader

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS

August, 1957 — No. 8

The cover pictures, left to right, President Eugene G. Bewkes of St. Lawrence University, Dr. Max A. Kapp, John C. Woolley, great, great grandson of Edward Mott Woolley, and Dean Angus H. MacLean. They are standing in front of the bronze memorial plaque commemorating **the Rev. Edward Mott Woolley,** nineteenth century Universalist minister. This Universalist missionary preacher was memorialized by his grandson, the late Clarence Mott Woolley, by a substantial gift to the Theological School of St. Lawrence University. The bronze plaque was hung on the wall of Atwood Hall and dedicated during the Commencement last June.

Albert F. Ziegler, minister of the First Universalist Church of Providence, Rhode Island, was the preacher of the sermon at the Installation of the Rev. Frederick Libby Harrison as Superintendent of Universalist Churches of Massachusetts and Connecticut, June 2. "**But the Same Spirit**" is the text of that sermon.

Max A. Kapp, Ryder Professor of Homiletics and Philosophy of Religion at St. Lawrence, delivered the address on **Edward Mott Woolley** at the dedication service pictured on our cover.

We are happy to announce in this number the appointment of **Royal H. Cloyd, C.L.C. Director Adult Programs.**

COMING IN SEPTEMBER

CALIFORNIA NUMBER OF THE UNIVERSALIST LEADER

California Universalists will tell in words and pictures the heartening story of our growing churches on the Pacific coast.

ut the Same Spirit

ert F. Ziegler

VHAT is Universalism? There has been much of asking and answering this in our time. None the answers have been conclusive, and I certainly not attempting to present one that is. Some answers e not been widely satisfying because they were the nion of one man or a few. But, if they had been jority opinions, would that necessarily have brought ny closer to an identification of Universalism?

ome one has suggested that we might determine at Universalism is by a plebiscite of Universalist nion. But surely there is a flaw in this. It may be t, through the changes of time and circumstance, e could be a wide difference between what Uni- salism is and what Universalists believe. Does this n a contradiction? It is not, nor is it a judgment; it is to say that Universalism has an objective ure and existence may be quite apart from what versalists happen at a particular time to believe. versalism is not so called because Universalists eve it; rather are we Universalists because we pro- to believe Universalism.

Iow can we know what Universalism is? We can sult the dictionary: "The doctrine that all men ntually will be saved"; or the Dictionary of Philos- y: "Belief in the Universal Fatherhood of God and final redemption and salvation of all."

Ye may object that these and other like definitions outdated, too particularized, not inclusive enough. n an objection would not have occurred to Univer- ts of an earlier time. Naturally not, we may say, e this was their particular expression of Univer- m. But it was more than that. They had a toler- and a feeling of unity in differences beyond any- g we know today. It may be we could well look e early days of our Church for a clue to the nature Iniversalism.

ur Church was founded by men like John Murray, se great faith was not troubled by the conflicts in ld theology they retained. But, the Church would have long continued with its faith contradicted by theology used to express it; or, to say it another so great a faith could not fail to remake the logy in its own image. That is what was needed to lish our Church. That is what happened in the person and work of Hosea Ballou, who devised the only complete, thoroughly consistent Universalist theology. Ballou did it not only with logic, but with theo-logic, God-logic. He did it in faith and to better express and enjoy that faith. The faith in which he did it, and which it expressed more successfully than had been done before or has been done since, was Universalism; an immovable faith in a loving, sovereign God — a God who has a good will in the life of every person and whose success in carrying out that will is not dependent upon any thing or circumstance, not even excepting the will of the person.

Even in those days there were enough differences of theological opinion to please what someone has called the "Young Turks," but the Church was not broken on them. There was the Restorationist split, and we hear of Mrs. Murray's public condemnation of the radical young Ballou, but the splits were healed, the Church went on and grew in length and breadth, *because they knew what Universalism is.* We are afraid to recognize what Universalism is lest, when defined, it may exclude, it may make our Fellowship more narrow. Not so. In fact, it will restore to our Church a character, a personality, an integrity which it has to a large degree lost or obscured. Far from separating us, it will be a force to unite us. It will keep us from getting so very excited about differences that make no difference and give us reason to rejoice in the common faith that makes us fundamentally alike.

Universalism is not a particular theological framework, but rather a faith that is expressed and enjoyed through a theology. This is the valid distinction that the writers of the Freedom Clause had in mind when they wrote, ". . . provided that the faith thus indicated be professed"; no compulsion as to the way of expression, but a need to be in agreement on the faith ex-

pressed. The way of expression, the framework of the faith, is a matter of cultural influence or of personal taste and need, the way in which a person can best enjoy the commonly held faith. But a person may worship the universal God in a simple chapel service or in the high liturgy of a cathedral. Some like to sing, some to be quiet, but all may be Universalists.

That is what the early Universalists saw, that the faith and the framework are two separate matters, and that the Universalism of a person's or Church's belief is not in the particular religious art forms used or dispensed with, but in the total trust that it expresses; in the complete confidence in a divinely assured good destiny for every human soul. It is the faith, not the framework. Because of this, they had no difficulty in recognizing as Universalists Origen and many other respected Church fathers although the pattern of worship was quite foreign to their own, and although universalism was an orthodoxy at the time. This in itself is as severe a test as we can imagine, to recognize universalism in orthodoxy! The tolerance and feeling of oneness with each other and with others was possible because they held this common faith to be so important that different expressions of it could be allowed, perhaps even were needed, so that many could enjoy the faith creatively.

With such a beginning how did we come to be so unsure of what Universalism is? Universalism is not an easy faith to hold. It is like a small boat of confidence adrift in a sea of doubt. We find it hard to believe, in the face of so much obvious evidence to the contrary, that every human soul will come to a happy destiny. We are tempted to say that, surely, this or that part of the human venture cannot succeed; "he does not deserve it!" or "she is not able" or "they are just hopeless, perverse and unprofitable." It is easy to compromise with our faith and to say with the limitarians (one of the milder of the designations our forefathers used for non-Universalists!), "Most will be saved," or "All could be saved, if they would." The history of Universalist Church thinking reflects that tendency. We were hardly into the twentieth century before we talked of the "perfectibility" of persons, rather than of their certain perfecting; and wrote of the need to "strive for salvation," already unsure that this is ours by divine grant. As we progressed into this century, the indefiniteness grew, until the question "What is Universalism?" was no longer rhetorical. We wanted and needed to know.

In the indefiniteness of our Church there were some very definite voices. There was Levi Powers, who spoke for social action; there was John Murray Atwood, a voice for the liberal expression of our fait there was Clarence Skinner, who spoke for an und standing of other religions; and others. They we all great and true Universalists, who never waver from their religious confidence, each with his ov way of saying and enjoying it. If our Church h been equally strong in its faith, never wavering, would have rejoiced in these contributions as true a profitable fruits of Universalism. But, because had grown uncertain and were searching desperate we seized upon each of these and proclaimed "TH is Universalism." The framework became for us t faith. Instead of Universalism being for us a cosm confidence, with liberalism, understanding and soc action growing out of it, we said, "Universalism liberalism," to the degree that anyone who had quarrel with orthodoxy on any issue considered hi self to be, and was accepted by us as, a Universali We knew much better what we did not believe th what we did believe. Or, again, we said, "Univers ism is action. It is not believing, it is doing," to t consequence that our doing failed for lack of t belief to inspire it. Or, again, we said, "Universali is changing your mind. Live modern!" All these, a more, are inevitable and welcome fruits of Univ salism, but they are not in themselves Universalis

What is Universalism? Because by its nature requires many different expressions, it is almost i possible to describe in a way that would be commo acceptable. But, by the same fact, it is necessary f us to try eternally to describe it, lest we lose sight it among our many particular theological enthusias Because Universalism allows and needs many wid different frameworks, without a clear understandi of what our faith is we do not know each other. W forget in what the family resemblance lies, and say another, "He is none of me." It is as if we w looking at each other's clothes and not into ea other's hearts, and because the clothes are differe we ask, "What on earth are we doing together?"

We need to remind ourselves that what on ear or under heaven, we are doing together is celebrati our common faith, each in his own way. Universali is not a particular theology. It is a deeply held c viction about persons, about their nature and ab their divine destiny, a conviction which may be ce brated in many different theological systems and s be true Universalism.

"Now there are diversities of gifts, but the sa spirit . . . and there are diversities of operations, b it is the same God which worketh all in all."

dward Mott Woolley

ax A. Kapp

Address of Dr. Kapp at the dedication of a memorial plaque to Edward Mott Woolley in Atwood Memorial Hall, St. Lawrence University, June 7, 1957.

ROM the stained pages of a *Memoir,* printed in 1855, we can trace the life story of Edward Mott olley as it was told by his daughter, Mrs. Fidelia olley Gillett. In the front of that book, there is a ture of this pioneer Univer- ist preacher whose memory honor. We see mirrored in face an unmistakable earn- ness, dignity, and firm cour- e. One gets the sense that s man knew hardship and fering, for there is a sugges- n of sadness about him; yet it ms as if his lips were ready smile and light up his counte- nce with friendliness and od will. He was born in 03; he died at the age of ty-nine, in the year 1853. v have heard of him, for the nerations that hurry into the ure swiftly forget those who zed the first trails and cleared first lands. But the living e an enduring debt of grati- e to the men who labored in wilderness, who raised their ces in behalf of the Larger th in days of doubt and peril. dward Mott Woolley sym- izes for us scores of men ose labors were the growing e of liberal religion a hun- d and twenty-five years ago, ore there was organization, esion and institutional stabil- We must think of him in nection with men like Na- niel Stacy and Stephen R. Smith, who rode horse- k to little communities in central New York State, llenging the tenets of orthodox religion, expound- the meaning of the Fatherhood of God, and deny- ing even a partial victory for the devil and hell. These early preachers were men of fervent enthusiasm and strong conviction, who left their ordinary occupations to mount the pulpit. Their keen, eager minds, restless with curiosity and aflame with the quest for new truth, did not often have the benefit of academic schooling. They educated themselves and were tempered in the fires of constant religious controversy. Their ordination was sometimes without benefit of ecclesiastical sanction, but their hearts were deeply and devotedly committed.

Edward Mott Woolley descended from a line of English-Welsh folk who came to America before the Revolution and settled in Dutchess County, New York. His father and mother were orthodox Quakers to whom Universalism was anathema. Financial difficulties made it impossible for young Edward to continue his schooling beyond his sixteenth year; it was a heartbreaking day when he laid aside his hopes of becoming a lawyer and became an apprentice in his brother's shoe shop in Pleasant Valley, where, in spite of unbelievably long hours of labor, he continued to read and study, often with only a sputtering pine-knot for light. His interest in religion was awakened when he was twenty, and he joined the Presbyterian Church, participating actively and sharing the current opposition to Universalism. He became an assistant to an itinerant teacher of penmanship,

EDWARD MOTT WOOLLEY
1803 — 1853

A devoted apostle and eloquent preacher of Universalism at a time when it required courage, the sacrificial spirit, and great faith to uphold the cause. Frail of body, handicapped by continuous illness, self-educated and humble, yet with an ardent, indomitable spirit, he served Universalist churches in Hamilton, Lebanon, Cazenovia, Bridgewater in central New York, and in the last years of his life in Michigan, always responding to all kinds of calls for his ministrations, never stopped by storm or cold or danger or sectarian persecution, but disarming opposition by his kindly human spirit, and winning men everywhere by his cogent, rational thought, his fine vein of poetic sentiment and his attractive personality.

This tablet is placed here in grateful recognition of his genuine worth and unselfish service to the cause of liberal religion by the Theological School, and is made possible by the generous benefaction of his grandson, Clarence Mott Woolley, an interested and faithful member of the Board of Trustees of St. Lawrence University, from February 14, 1931 to June 21, 1947.

and might have launched into this occupation permanently, but when he learned that his employer was a Universalist, he hastily withdrew from the arrangement, and went back to the cobbler's bench for a time, and continued his fragmentary studies.

In 1827, in Nelson Flats, New York, Edward was brought into association with Nathaniel Stacy, the leading spirit of Universalism in that part of the country. Stacy found in young Woolley a forceful opponent, and many debates gave Stacy an opportunity to unfold his interpretation of Universalism. Finally Stacy said: "Brother Woolley, you may now fight this doctrine as hard as you please . . . but strong as your prejudices now are against it, you have got yet to believe it . . . and to *preach* it to the world." And so it transpired. Young Woolley did accept the new faith, although he had no idea of preaching it. He was now married and was raising a family, supporting himself by farming and cobbling. He became acquainted with Stephen R. Smith, another stalwart champion of Universalism, who unsuccessfully urged the reluctant young cobbler to become a preacher. However, in the winter of 1833, the Rev. John Freeman was preaching at a Universalist meeting in Siloam; Woolley was in attendance as the leader of singing; halfway through the sermon, Freeman stopped and said: "Mr. Woolley will finish the sermon." Woolley stepped behind the desk, took up the subject, and finished the sermon — (What a test that would be for a modern seminarian!) and thereby began his ministry, although he felt great diffidence about his abilities.

Then he labored for fourteen years in Hamilton, Cazenovia, Lebanon, Bridgewater, Cedarville, and many little centers in mid-state New York that have almost disappeared from the map with the passing of time. They were difficult years; his wife was injured in two serious accidents when horses ran away; death took his father and mother and one of his children; a trusted friend failed in business, wiping out Woolley's savings and saddling him with an overwhelming debt. But most threatening of all was the onset of bronchial consumption. Weak and sick, he would have his little daughter drive him to meeting; sometimes he would faint on the journey; nevertheless, he sought to fulfill his engagements, feeling that he had slighted his obligation when he preached *once* instead of *three* times on the Sabbath. Brief rests brought him temporary surges of strength which he promptly spent in gruelling labors, on the farm and in the farflung pastorate of those days. In 1840, he came near to death, and wrote this paper which later c to light:

"This certifies that I, being given up by m physician to immediate death, and fully believing myself, that I stand upon the threshold of eterni ty, and am about to enter upon the untrie realities of life beyond the grave, do hereby wi ness: That I have, as far as in me lay, fulfilled th duties of child, husband, father, friend and pas tor; that I cherish no ill-will towards any huma being, but bear only peace and good will to al the human family. Furthermore, that I go happ in the faith I have preached, and rejoicing tha God will raise up others, more worthy, to preac it after me." — E. M. Woolley, July 24, 1840.

He recovered from this attack, but never from disease that had laid hold on him.

In 1847, Woolley decided to move to Michigan search of a climate that would benefit his health. canal and steamer and railroad, the family made journey to the West, settling in Birmingham. parish duties extended also to Pontiac, Farmingt Livonia and Waterford, although in some of th communities there were no churches and no organi societies. He lived to see his older children marri he had been able to send his eldest son Edward Clinton Liberal Institute; he was able to continue pioneering work, even though with enfeebled streng While he continued his early love for New York, grew increasingly fond of Michigan. When he d it was in Michigan that his body was buried in month of May, 1853. He wrote his own epitaph:

Here Rests All That Was Mortal of
Rev. E. M. Woolley
aged 49 years
He aspired to be an honest man,
and claimed nothing more.
In religion, a UNIVERSALIST,
he died strong in the faith,
Ascribing Glory to God.

The spirit and faith of this valiant man sh through even this scant chronicle, and we attempt added eulogy. In the steady light of his worth, see dim, beloved forms of his comrades in arms w gave us a rich and honorable heritage. The dedicat of the tablet which utters bronze words of rem brance and appreciation about Edward Mott Wool implies a continuing tribute to him, and to his gen tion. The thoughtful generosity of Clarence M Woolley, grandson of Edward Mott Woolley, helped to undergird the hope that "God will raise others to preach the faith" after us.

THE SUPREME COURT SPEAKS FOR THE INDIVIDUAL

A FAMOUS nineteenth-century humorist and political commentator once expressed his opinion at "The Supreme Court usually follows the election urns." In a very real and good sense, this is true. at is to say, our highest court catches up with the litical philosophy of popular majorities with reasonle speed. This fortunate fact justifies *The London mes* in calling the recent batch of Supreme Court cisions (particularly those relating to the protection individual rights) "the voice of America." The cisions setting aside convictions of subversives and er alleged criminals were for the clear and neces-y purpose of correcting the judicial process in the ver courts. The Watkins decision, which laid down nstitutional standards for congressional committees inquiry, may or may not be always observed but it or can be a most valuable face-saving device for ngressmen. This decision, also, no doubt, reflects disapproval of a majority of the American people the behavior of many, too many, members of conessional investigating committees over the last dec-e. An overdue reform of congressional committee ocedure is greatly needed, both to protect the rights individual citizens *and* to preserve this valuable inument of government. The Supreme Court in the atkins case points the way to this reform. The deion in the Jencks case involving F.B.I. files calls for ne correction in present law.

On the whole, though there has been and will be re grumbling by those who, for one reason or aner, dislike the recent decisions of the high court, decisions will stand and America will go along th them. As Arthur Krock said in his discussion of Court decisions in the *New York Times,* June 30, ongress, like the American people, has never found satisfactory substitute for the role of the Supreme urt as final arbiter of the legality of Executive and gislative actions."

How vitally important this role is was highlighted a recent press interview of President Eisenhower. mmenting on the Court and its recent decision, not of which he agreed with, the President said, "Our vernment could not exist without an independent liciary" and "The people of the United States reect the Supreme Court and look to it to keep us m extremes."

STEEL PUSHES THE INFLATIONARY SPIRAL

THE President of the United States had hardly ceased from asking business and labor leaders to restrain the trend toward higher prices and wages pushing us toward possibly disastrous inflation when the great steel giant announced a whopping six-dollar-a-ton increase in the price of steel. When one studies the steady increase in the margin of profit in steel since 1939, one wonders more than a little about the responsibility or lack of responsibility of steel leadership. This margin *is* substantially larger than corresponding labor costs.

It seems to this simple tax payer and bill payer in this inflationary land that the steel move was not very "smart," as the saying goes. For a sure way to bring about government regulation of prices and wages is to keep on pushing up prices and wages until millions of us, who have no unions or corporations to protect us, will get the politicians to wrangle us protection through regulation of business. Not even the recipients of steel dividends will get much comfort from this crazy inflationary drive for very long. It is self-defeating and will land us in a desperate mess unless American business and labor leadership wake up to the dangers.

DISARMAMENT AND PEACE

AS Americans prepared to celebrate their independence this year, the world of nations desperately in need of stable *inter*dependence discussed disarmament at London. As this is being written, a glow of optimism surrounds the American proposal to cease bomb testing and cut armed forces. The Russians seem to have received the proposals in friendly spirit.

By the time this gets to our readers, the atmosphere may have changed. Optimism may be replaced by the old pessimism and confidence by the old distrust. We must not let this become a permanent atmosphere. America and her Western allies must not ape the Russians either in the matter of saying the perpetual "Nay" or of shouting the truculent insult. Let us, from our material strength and our spiritual confidence in democracy and fair play, carry on courteously and gently, persistently and patiently.

PLUMB LINE

"Behold, I will set a plumbline in the midst of my people, Israel."

THERE is a very human episode in the last verses of the gospel of John. Jesus has just been laying on Peter the load of discipleship. "Feed my sheep." It must have seemed a heavy burden to Peter. Turning, he sees John just standing there looking comfortable and asks, "Lord, and what shall this man do?" Jesus answers in a way that echoes down through time to the many disciples to come who worry about whether others are doing their duty: "If I will that he tarry till I come, what is that to thee? Follow thou me." In short, "Attend to your own business." I have read of a religious sect which believed in direct divine inspiration. But it worked in a somewhat oblique way. One person would have a revelation of what another should do. A man might come to you and say, "I have had a revelation that you should give $100 a week to the Church." That, surely, would place a strain on your faith in his ability to see God's will; much more so than if he had seen that he should give the money. When I was a child, often on Christmas afternoon at a relative's house, I would be told, "Santa Claus left this package here for you." Since I was happy to receive it, I never more than mildly wondered why it was not left at my house. Was the venerable saint slipping? But, if it had been an obligation instead of a benefit, I certainly would have preferred that it come directly to me. The middleman might not have got the message just right. It might have been $100 a year. Any inspiration is suspect if it tells us of the obligation laid upon someone else. If, at any time, it seems to us that God is giving us a commission for someone else, we had better check the name very carefully. If we see something wrong in someone else, we would do well to make it a cause not to criticize him, but to re-examine ourselves. And this does not suggest in any way that we should ignore John or such needs as he has, because what is our business after all? In *Alice in Wonderland,* the terrible Duchess remarked that, if everybody minded his own business, "the world would go round a deal faster." On another and mellower occasion, she quotes, "Oh, 'tis love, 'tis love that makes the world go round!" Alice says slyly, "Somebody said that it's done by everybody minding their own business." "Ah, well," says the Duchess, coming out of a tight spot more gracefully than it is given to most of us to do, "It means much the same thing." —CRITERIUS

THE appointment of **Royal H. Cloyd** as an As ciate Director in the Division of Education, Co cil of Liberal Churches (Universalist-Unitarian) I has been announced by Dr. Ernest W. Kuebler, ministrator. Mr. Cloyd will be in charge of the partment of Adult Programs and will assume his duties September 1, 1957.

Among the primary emphases of this Departm will be the development of adult study programs resource materials for use in discussion and act groups and in addition, the Director will be concer with service to area and state conferences, minist retreats and summer institutes for both Universa and Unitarian denominations in the United States Canada.

Mr. Cloyd comes to the Council of Liberal Churc from the Chanute Air Force Base, Illinois, where held the civilian position of Education Services rector.

He has been active as a member of the Board Trustees of the Universalist Church of Urbana an member of the Board of Directors of the Channi Murray Student Foundation of the University Illinois.

He has an A.B. (Liberal Arts and Sciences) an A.M. (in Educational Administration and Psych ogy) from the University of Illinois and has d additional studying at the University of Maryland the American University in Southern France.

RESOLUTIONS COMMITTEE — 1957 REPORT

e Commission of Social Concern, was asked to serve as the Reso- s Committee for the General bly, has received suggestions fifteen churches, conventions and duals.

er considerable discussion, we resenting the following resolu- to the churches for discussion in ration for Atlantic City. We will a public hearing there and hope ll delegates will be able to bring rd the results of discussions in local churches. This procedure l clarify voting at the business n and provide Universalism with ar record of substantial agree- on social issues.

e have eliminated those resolu- which reiterated positions ed by previous Assemblies, feel- at the ongoing task of Universal- as to discover new areas of con- and agreement and that previous tions should stand unless and rescinded. With the exception e last three resolutions, at least ority of us have endorsed all of llowing.

E RESOLUTIONS COMMITTEE:
Dr. Robert B. Tapp, Chairman
Rev. Robert L. Cope
Rev. Ida M. Folsom
Mr. Jess W. Gitt
Rev. Walter R. Jones

uclear Weapons Testing

We, delegated from our churches General Assembly of The Uni- ist Church of America, have concerned by the warnings of atomic scientists about the to mankind of radioactive fall- nd pollution.

e have been moved by the recent ents urging a cessation of H- tests by such moral leaders as Pius XII and Albert Schweitzer. erefore, we urgently call upon President and our Congress, and rime Minister and Parliament of la, to take vigorous steps to affect on the testing of hydrogen s, with inspection under the d Nations.

e cessation of these tests would nly stop the increasing danger radioactive fallout, but it would also be a dramatic moral act which would ease tensions and create the political climate for positive steps to peace.

We ask our denominational officials vigorously to pursue the spirit of this resolution in the halls of government and at the United Nations.

Liberal Religious Peace Fellowship

II Intergroup Relations and Civil Rights

2. *Whereas* one of the major causes of injustice and inequality of opportunity is the segregation of private housing, and

Whereas discrimination against minority ownership and rental is often sustained by owners, landlords, neighbors, realtors, mortgage lenders, and developers, and

Whereas the principle of open occupancy has now been established in several new developments,

Be it resolved that this General Assembly urges Universalists to consider their roles in lessening housing discrimination, and

Be it further resolved that the Assembly commend those groups of individuals who band together, as cooperatives or under private enterprise, to form model demonstration developments with open occupancy to all, irrespective of race, religion, or national origin.

Resolutions Committee

3. *Whereas* Universalists have traditionally believed in the supreme worth of individuals and the equality of human beings, and

Whereas the Supreme Court of the United States has ruled in various decisions that segregation in public accommodation, service and education is unlawful,

Be it resolved that we actively seek to complete racial integration of our churches and the entire fabric of church activity in all due haste, and

Be it further resolved that the Commission of Social Concern of The Universalist Church of America be instructed to draw up a petition for Universalists to sign or have their churches adopt in respect to full civil rights for all citizens everywhere throughout the nation, in full accord with the law as pronounced by the Supreme Court, and calling upon the executive arm of the national government to enforce the law in this respect in the usual manner in which the decisions of that Court are implemented, in all due sincerity and without delay.

Resolutions Committee

III Civil Liberties

4. *Whereas* it is foreign to American traditions with respect to religious and political freedom to persecute citizens for holding unacceptable beliefs of whatever nature, or for speaking, assembling, printing, or otherwise publishing the same, and

Whereas under the Alien Registration Act of 1940, known as the Smith Act, individuals and organizations may be punished for holding to or advocating certain opinions without proof of criminal conspiracy or the establishment of "any clear and present" danger to the country, and

Whereas prominent American citizens have circulated an Amnesty Petition for the eighteen men and women presently serving out prison terms under the Smith Act, and 180 others under indictment,

Therefore be it resolved that the General Assembly, out of mercy and justice, request that the President of the United States pardon these men and women whose only crime was to hold heretical political opinions and attempt to publish them, and

Be it further resolved that this Assembly urge Congress to repeal the Alien Registration Act of 1940.

Resolutions Discussion Program, First Universalist Church, Girard, Pa. Amended by Committee.

5. *Whereas* the use of the Fifth Amendment of the United States Constitution has caused concern and confusion in the public mind,

Therefore be it resolved that the General Assembly of The Universalist Church of America reassert hereby the confidence in this amendment as a fundamental and long-established safeguard to the individual's right to be considered innocent until proved guilty.

Be it further resolved that this Assembly express its opposition to any federal statute which would compel witnesses before congressional com-

mittees and grand juries to give self-incriminating testimony in exchange for immunity from prosecution.

Be it further resolved that the Assembly deplores a widespread tendency to impute guilt, without direct or confirming evidence, to persons availing themselves of this prerogative.

Resolutions Discussion Program, First Universalist Church, Girard, Pa. Amended by Committee.

6. *Whereas* the McCarran-Walter Act violates the fundamental principles of fair play and justice, and

Whereas it violates both civil liberties and constitutional rights in its harsh administration, and

Whereas it places arbitrary power in the hands of consular and immigration officials, and

Whereas it perpetuates the national origins quota systems, based on unscientific concepts, of racial, religious and national superiorities, and

Whereas it has caused mental suffering upon naturalized citizens through deportation proceedings,

Be it resolved that the McCarran-Walter Act be repealed and a more humane law be enacted.

Discussion Group of Throop Memorial Universalist Church, Pasadena, Calif.

IV Military Affairs and Matters of Conscience

7. *Whereas* Universalists require no specific assent to mere words as a condition of fellowship and acceptance among them, or of membership, and

Whereas The Universalist Church of America at its business sessions has repeatedly affirmed its support of those members who have taken the position of conscientious objection to military service, and

Whereas the present Selective Service law recognizes only those objectors who assent to a belief in a "Supreme Being," and

Whereas the American tradition as expressed in the First Amendment to the United States Constitution militates against sectarian definitions of religion by any governmental authority,

Be it therefore resolved that the General Assembly of The Universalist Church of America call upon the Attorney General of the United States to broaden the administration of the law, and upon Congress to amend the law to recognize the validity of objection to war by Universalists and others, in those cases where the objection is based upon sincere, moral or philosophical grounds, or those not based upon traditional Western types of theology.

Massachusetts Universalist Convention and Resolutions Discussion Program, First Universalist Church, Girard, Pa.

8. *Whereas* the United States has never before in its history kept a large, permanent, peacetime military force in establishment, and

Whereas the widening sector of military influence has extended its power over the vocational plans of our youth, and softened or made docile public sentiment to the point where few question that reliance on military force will bring us to peace,

Therefore be it resolved that the General Assembly of The Universalist Church of America request the United States Congress to repeal the Reserve Forces Act of 1955, and

Be it further resolved that the Commission of Social Concern notify Universalists of any proposed amendment or sentiment for repeal of this Act.

Resolutions Discussion Program, First Universalist Church, Girard, Pa.

V Church-State Problems

9. *Whereas* the District of Columbia Tax Court in Opinion 920, filed October 22, 1956, has declared the Washington Ethical Society not to be a religious organization and therefore it must forfeit the benefits of rebation of taxes, and

Whereas the Court based its decision upon the prevailing majority definition of religion, namely belief in divine or superhuman powers, and discounted all humanitarian effects and results arising from the Washington Ethical Society's naturalistic philosophy, and

Whereas the Court refused to allow for individual interpretation of theological doctrines by determining that "The exemption (from taxes for churches) was given to promote religion and the belief in, and the worship of, God . . .", and

Whereas as a result of Court action the Washington Ethical Society was required to pay taxes and was thu criminated against by local go ment, then

Be it resolved that we reaffirm fundamental principles of our fr ligious philosophy which includ basic doctrine the rights of indivi and churches to determine the b which guide them, and

Be it further resolved that thi sembly urge The Universalist C of America to file a Friend o Court brief in behalf of the Was ton Ethical Society at such time may appeal the Washington Court opinion, and

Be it further resolved that munication be forwarded, conta a copy of this resolution, to the W ington Ethical Society and the A can Ethical Union, in token o support of religious freedom an desire to see reversed the unfavo opinion against the Washi Ethical Society.

Massachusetts Universalist vention

10. *Whereas* the State of Calif has amended its Constitution an acted laws requiring a loyalty oa all churches claiming tax exem and

Whereas such Constitution and violate the traditional separatio Church and State and seek to est State control over present and f actions and utterances by the C in matters of conscience, and

Whereas this Constitutional an ment and these laws are contra the American tradition and a abuse of the taxing power,

Therefore be it resolved tha General Assembly of The Univer Church of America go on reco condemning this Constitutional an ment and these laws as an atta freedom of religion and as supp efforts to test its constitutionali the Courts.

Resolutions Discussion Pro First Universalist Church, G Pa.

11. *Whereas* Americans are a ple of many different faiths,

Be it resolved that we oppo moves to introduce religious s into the State framework;

And be it further resolved th oppose attempts to label the U

a "Christian Nation" whether nstitutional amendment or any means.

Massachusetts Universalist Con- ention.

Whereas peaceful relationships g nations and men in our mod- orld can arise only out of such ul methods, such as the free ex- e of conflicting ideas and the pa- esolution of conflicting interests,

refore be it resolved that the al Assembly of The Universalist h of America notify the United Secretary of State, the Secretary e Senate, and the Clerk of the of Representatives of the d States Congress to the follow- fect: that this Assembly would ly encourage proposals which include as members of the d Nations all countries not yet ers, and

it further resolved that we shall ur churches to raise, in places of nence in their sanctuaries, the f the United Nations, since it ents political embodiment of the us aspirations of Universalism,

it further resolved that this As- y request the Division of Edu- of the Council of Liberal hes to devise a regular course of for our church schools and adult ion programs which would in- the ideals, organization, and pro- s of the United Nations.

Resolutions Discussion Program, First Universalist Church, Girard, Pa. Amended by Committee.

Miscellaneous National Problems

Whereas the tax-supported pub- ool is one of the most important tions helping to create equality portunity in the United States,

ereas present sources of tax rev- are insufficient to provide ade- y for teachers, classrooms, and school needs, and

ereas the funds allocated for education vary greatly from to state and therefore discrimi- against citizens of the United in those sections where school ies are poorer,

refore be it resolved that the al Assembly of The Universalist Church of America encourage our Federal Government to pay a part of public education costs to the States, Territories, and the District of Columbia.

Resolutions Discussion Program, First Universalist Church, Girard, Pa. Amended by Committee.

14. *Whereas* Universalists uphold the supreme worth of every human personality, and

Whereas we have long been concerned with penal reform,

Be it resolved that this Assembly go on record in opposition to capital punishment and encourage its members to work for the abolition of the death penalty in federal law and in those states where it still applies.

Discussion Group of Throop Memorial Universalist Church, Pasadena, Calif., and Massachusetts Universalist Convention. Amended by Committee.

15. *Resolved,* that the Assembly urge individual churches to assume their responsibility in connection with the most acute and rapidly growing sociological problem of the time: the development of effective programs within the individual churches to develop the interest and well-being of senior citizens not only of its parish but of its area; and that the churches be urged to identify themselves with local committees and friendship groups in this field in order that it may participate to the fullest in an intelligent approach to that problem.

Discussion Group of Throop Memorial Universalist Church, Pasadena, Calif.

VIII Denominational Affairs

16. *Whereas* the Universalist Service Committee has maintained an increasing effectiveness as an agency expressing the humanitarian concerns of Universalists, and

Whereas the financial condition of The Universalist Church of America has prevented adequate budgetary allotments to the Service Committee in order that it might maintain its high level of service, and

Whereas the service projects sponsored by the Service Committee have an inherent appeal beyond the membership of Universalist churches,

Be it resolved that the Universalist Service Committee be reorganized as a separate corporate entity independent of The Universalist Church of America, and that it be permitted to raise its own funds.

Social Action Committee, First Universalist Church, Chicago, Ill.

17. *Whereas* Universalists are committed to develop a world community based upon a recognition of common moral and spiritual values, and

Whereas our fellow liberals in all the world's religions have been in the forefront of the expansion of such a democratic community, and

Whereas the main organizations of Christendom have been unable to develop a framework where men of other faiths may meet and work in a climate of mutual acceptance, and

Whereas the International Association for Religious Freedom (I.A.R.F.) does provide such a meeting-place and is, at the invitation of The Universalist Church of America and the American Unitarian Association, holding a Congress at the University of Chicago in August, 1958,

Be it resolved that we call upon our churches to support the Congress in all possible ways in the coming year.

Resolutions Committee

18. *Whereas* the Commission of Social Concern can function most effectively when local churches are responsive to social issues, and

Whereas liberal religion exhibits a growing consensus of increasingly sensitized moral concerns that depend upon mutual discussion,

Be it resolved that this Assembly urge each church to form a committee for social education and action, and

Be it further resolved that all Universalist organizations make it the practice to inform the Commission of Social Concern of significant activities.

Resolutions Committee

The Management Survey

Several resolutions reached us dealing with this and we have finally decided that this is not an area of social concern where we should try to reach agreement and endorse a single resolution. We are, therefore, presenting the following three resolutions *without recommendation or endorsement of our committee.* They have been selected by us as typifying

the range of reactions to the Survey that reached us.

19. *Resolved* that the Board of Trustees of The Universalist Church of America be commended for initiating the survey of national headquarters and that this Assembly approve the recommendations of the Survey, and urge the national board, the state conventions, and the national assembly to take such actions as are necessary to implement these recommendations; that local churches increase their contributions to The Universalist Church of America in sufficient amounts to make the work of the denomination grow in the years to come; and to facilitate this purpose that The Universalist Church of America Board suggest minimum financial contributions that should be met by the local churches.

Denominational Affairs Committee and Trustees, First Universalist Church, Minneapolis, Minn.

20. *Whereas* the Board of Trustees of The Universalist Church of America and the Council of Superintendents have considered and approved the Management Survey report, and

Whereas the report appears, in some respects, to make recommendations and propose actions which exceed the scope of administrative matters, and

Whereas these proposals, if implemented, would lead to amendment of the historical character of the Universalist movement, and

Whereas the undersigned deem it proper and necessary to express concern anent proposals which seem not to be expressive of Universalist understandings with respect to our fellowship's nature, quality and purpose,

Be it resolved that we endorse the findings of the Management Survey in so far as these recommend some of the ways in which administrative changes can be effected for the improvement of denominational functioning;

That we hold the view that primary denominational function is in the areas of planning, extension, evaluation, counsel, leadership training, service projects, church school aids, publications and public relations;

That we assert our conviction that a community of purpose and method, rather than theological agreement and uniformity enforced by any means, is descriptive of and implicit in Universalism;

That the good and growth of Universalist societies, Universalist clergymen and individual Universalists would be jeopardized if the values of religious freedom and liberalism were reinterpreted in an administrative context as other than they have been understood to mean and require in our Fellowship;

That the goal of highest priority is the experience, expression and extension of Universalism without, while seeking these, sacrificing the quality and character of our movement.

Five Universalist Ministers of California

21. We protest the Management Survey, a Digest of Major Findings and Recommendations, as detrimental to the best interest of organized Universalism.

Be it therefore resolved:

1. That the General Assembly protest the proposed establishment of episcopal jurisdiction in and of The Universalist Church of America by the concentration of ecclesiastical authority and business management in the office and person of the General Superintendent.

2. We further protest the proposed attempt to vest in the Board of Trustees of The Universalist Church of America the powers and responsibilities of the delegates in session at a general convention with regard to policy and strategy. Further, we protest the attempt to remove from the Board of Trustees of The Universalist Church of America its powers to administer the policies and program adopted by the preceding general conventions.

3. If the finances of The Universalist Church of America are as stated, we protest the increase of Headquarters personnel and their salaries.

4. We do not regard the state conventions as obsolete and anachronistic administrative units. The Universalist Church of America must be reminded that it is the creature of the state convention and local church and that the proposed regional arrangement will make it both physically and financially difficult, if not impossible, for mass participation of the local laity.

5. We recommend that the Board of Trustees of The Universalist Church of America exercise its present p
to effect economies in administ
and all monies thus saved be us
the further advancement of Univ
ism through improved public
and public relations.

6. We would further urg
Board of Trustees and the G
Superintendent to exert their be
forts to advance a program of pr
Universalism that will captur
imagination and inspire the gene
of Universalists throughout th
nomination. Such a program w
sure adequate financial support
denomination. Failure to advanc
a program in the past is felt to
cause of the present financial inse
of The Universalist Churc
America.

(*Note*: The Recommendations
mittee has agreed to handle nu
5 and 6.)

Universalist Convention of
Carolina, Inc.

COMMITTEE ON RECOMMENDATIONS AND OFFICIAL REPOR

To The General Assembly,
The Universalist Church of Am

In accordance with the Rul
Procedure adopted by the Boa
Trustees of The Universalist C
of America with respect to the p
tation of Recommendations t
General Assembly, the Committ
Recommendations and Official R
has processed those recommend
submitted to it by the deadline o
31, and hereby submits the foll
Advance Presentation of its rep
the General Assembly:

Recommendation 1. We recom
that the Board of Trustees an
General Superintendent note th
ous dearth of promotional ma
and public relations activities f
advancement of Universalism, a
stitute measures to increase the pu
tions and public relations progra
promote our cause.

Original submitted by the
Universalist Convention of
Carolina.

Recommendation 2. We recom
that the Board of Trustees an
General Superintendent exert
best efforts to advance a progr

(Continued on Page 198)

News of Churches and Church People

UNIVERSALIST CHURCH OF AMERICA GENERAL ASSEMBLY

Hotel Chelsea, Atlantic City, October 23-26

HOTEL CHELSEA

etings of the General Assembly e held from Wednesday after- October 23, through Saturday, er 26.

HIGHLIGHTS

sentation of Management Sur- eport and its implementation to nd need for Bylaw revisions if bly adopts the full report.

t report of our new General ntendent, the Reverend Philip ll Giles.

asional Sermon by the Reverend H. MacLean, Ed.D., Dean, The ogical School, St. Lawrence Uni- .

irsthand report on Universalism Orient — Japan, by the Rev- John Farmakis, Stamford, Con- ut.

rsthand report on our Hungarian m by the Reverend Dana E. e, who is visiting refugee camps ope this summer.

Historical Society speaker will Reverend Ernest Cassara, Crane Theological School. Topic: "Hosea Ballou, The Man and The Message."

Photo Exhibits of new and renovated Universalist churches.

ASSOCIATION OF UNIVERSALIST WOMEN — MINISTERS — C.L.C. — L.R.Y.

JOINT MEETINGS WITH UNITARIANS will be held from Saturday, October 26 (evening), through Tuesday noon, October 28.

ROBERT J. WRIGLEY, SUMMER MINISTER NORTH FRYEBURG, MAINE

Mr. Robert J. Wrigley is the lay minister of the Universalist Chapel at North Fryeburg, Maine, during this summer season. Services are held at 10:30 A.M. on Sunday mornings.

Mr. Wrigley, a resident of Slingerlands, N. Y., was graduated from Massachusetts Institute of Technology last June. In September, he will enter the Theological School at St. Lawrence University, Canton, N. Y.

VAN HORN-SYKES

Mr. and Mrs. Bert Allison Van Horn announce the marriage of their daughter, Virginia Edith, to Mr. Richard Eddy Sykes on Tuesday, the twenty-fifth of June, 1957, in the First Universalist Church, Rochester, N. Y.

BOWEN FUND GRANTS FOR UNIVERSALIST CHURCH SCHOOLS

Announcement is made to Universalist Churches and Fellowships that twelve hundred dollars ($1200) of the annual income from the Bowen Bequest Fund is available in grants of one hundred dollars ($100) each for use in twelve Universalist Church Schools selected annually by the Board of Trustees of The Universalist Church of America. Those interested in receiving such a grant should request application forms by writing Mrs. Lotta Hempel, Division of Education, 25 Beacon St., Boston 8, Massachusetts. Applications for the 1957-58 grants must be received on or before October 1, 1957.

BILL TREDO, SPRINGFIELD SELECTED AS INTERNATIONAL AIR CADET

William P. Tredo, Jr., son of Mr. and Mrs. William P. Tredo, Springfield, Massachusetts, and with his family, a member of the Sixteen Acres Universalist Fellowship, was recently selected by the Civil Air Patrol as one of two Springfield members of the 1957 Aviation Cadet Exchange.

Bill Tredo is one of the one hundred and forty-five air cadets selected from thirty-six thousand teen agers who applied throughout the country. With his fellow cadets, he will go to Washington, July 11, for a four-day briefing period and then will be flown in air force transport overseas. Bill and his fellow cadets will spend three weeks visiting airports.

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CRACKLING

At the annual dinner of the Harvard Club of Boston, Massachusetts, Chief Justice Raymond S. Wilkins told this anecdote about the late President Eliot. On his ninetieth birthday, Eliot was given a party. When he got home Mrs. Eliot asked how everything had gone. He replied, "Very well, but I did not hear the prayer of Rev. Francis Peabody very well." Mrs. Eliot replied, "That is all right, Charles. After all it was not addressed to you."

—BOSTON GLOBE

RECOMMENDATIONS

(Continued from Page 196)

practical Universalism that will capture the imagination and inspire the generosity of Universalists throughout the denomination. We further recommend that the Board of Trustees and the General Superintendent promote a growth in membership in our churches in the next biennium so that we may enlarge our movement and increase our effectiveness in the world.

Original submitted by the Board, Universalist Convention of North Carolina.

The Committee will continue to receive recommendations and process them by amalgamating, simplifying, and judging their relevance for presentation to the General Assembly. According to the Rules of Procedure all further recommendations will require a ¾ vote of the General Assembly for consideration. The Committee is ready to function for the preparation and submission of such a supplementary report to the General Assembly.

Mrs. Glenwood H. Baker
Mrs. Carl A. Bays
Mrs. Robert M. Rice
Mr. Harry Foxhall
Mr. Roland Gammon
Mr. William Jordan
Mr. Levon Seron
Rev. Frederick L. Harrison
Rev. Donald B. King
Rev. David H. Cole
Rev. Russell W. Lockwood
Rev. Earle T. McKinney,
Chairman

INSTALLATION

FENWICK L. LEAVITT, JR., was installed as minister of the Universalist Church of the Restoration, Philadelphia, Pennsylvania, Sunday evening, May 19.

The Rev. David J. Hayeman, minister of the Universalist Church of the Messiah, Philadelphia, opened the service with the Introit and Invocation. Following the Responsive Reading and the reading of the Scripture lesson, the Rev. Philip Randall Giles, General Superintendent of Universalist Churches, preached the Sermon. Mr. Giles spoke on *The Vision of Universalism.*

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Dr. Max A. Kapp
Canton, N. Y.

The Service of Installation wa by William A. Golz, Moderat the Church of the Restoration. Prayer of Installation was offer Mr. Giles.

A Welcome to the Communit expressed by Rabbi Theodore G of the Main Line Temple. Gordon is a long-time personal f of Dr. Leavitt.

Following the Recessional the Benediction was pronounce Dr. Fenwick L. Leavitt, Jr.

Dr. and Mrs. Leavitt were gue honor at an informal reception i social rooms at the close of the i lation service.

ROCKY MOUNT WOME CIRCLE CELEBRATES SEMI-CENTENNIAL

On Sunday afternoon, May 1 fiftieth anniversary of the Mount, North Carolina, Wo Circle was observed at the hom the Misses Mary Lee and Lucie S The circle has since been name Martha O. Winstead Circle in of the woman whose faith and ti effort were responsible for establi it. Two of Mrs. Winstead's daug and a granddaughter attended the bration. Two of the charter me were also in attendance.

Mrs. W. H. Skeels conducte Worship Service. Mrs. Sally chard of Red Hill gave an intere

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ɔnsible citizenship and for
sitions of leadership in busi-
ss, government, and the pro-
sions.

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President

TING SOUTHERN CALIFORNIA?
't fail to attend beautiful Throop
rial Universalist Church, 300 South
bles Avenue, Pasadena. Sunday
ngs: Youth Fellowship at 10:30,
h School at 10:45; Worship at 11.
ı A. Gorton, Director of Religious
tion, Dr. Harmon M. Gehr, Min-

history of the Association's work in the state and Lucie Shine introduced the guests and gave some anecdotes of early days in the local circle.

The house was beautifully decorated with yellow and white flower arrangements. The birthday cake, adorned with yellow roses and fifty miniature candles, was on a table decorated in crystal and gold.

OBITUARY

MRS. JOSEPH MAYO TILDEN

Mrs. Joseph Mayo Tilden, well-known to many hundreds of Universalists, died in Clermont, Florida, June 20, 1957. Mrs. Tilden was the widow of the late Dr. Joseph Tilden, Universalist minister and one-time president of Lombard College.

She is survived by her daughter, Dorothy Tilden Spoerl, of Springfield, Massachusetts.

Burial was in Concord, New Hampshire. The Rev. Gustav H. Ulrich, D.D., minister of the White Memorial Church, officiated.

NOTICES

VERMONT AND QUEBEC UNIVERSALIST UNITARIAN CONVENTION

The 124th annual session of the Vermont and Quebec Universalist Unitarian Convention will be held Saturday, October 19, 1957, at the Church of the Messiah, Unitarian, Montpelier, Vermont.

The annual meeting of the Vermont and Quebec Association of Universalist Women will meet at the same time and place.

—MARY T. THOW,
Convention Secretary

MASSACHUSETTS FELLOWSHIP COMMITTEE

Transferred the Rev. Raymond J. Baughan to New York State, as of July 1, 1957. Accepted the Rev. Frederick L. Harrison by transfer from Connecticut, as of July 1, 1957.

—RAYMOND M. SCOTT, *Secretary*

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9

(Section 520, P. L. &

NOTICES

CENTRAL FELLOWSHIP COMMITTEE

On June 26, 1957 the Central Fellowship Committee completed the following actions:

Approved the action of the Georgia Fellowship Committee in granting reciprocal fellowship to Edward A. Cahill, an ordained Unitarian clergyman.

Approved the action of the Massachusetts Fellowship Committee in granting the right to administer the Christian Ordinances to James W. Mott, a licentiate.

Voted that the ordination procedure carried through in the case of Guy W. Meyer was complete and legal.

—ESTHER A. RICHARDSON, *Secretary*

OHIO FELLOWSHIP COMMITTEE

At a meeting of the Ohio Fellowship Committee held at Lyons, Ohio, June 21st, the License to Preach and to Administer the Christian Ordinances was renewed for Joseph Nerad of Eldorado, Ohio, for one year. Dr. Lawrence W. Abbott of Akron was reelected chairman and Miss Burgess of Cleveland appointed secretary.

—SADIE B. BURGESS, *Secretary*

NEW YORK STATE CONVENTION

The Annual Meeting of the New York State Convention of Universalists will be held in the Church of the Divine Paternity, Universalist, in New York City, New York, from October 11 to 14, 1957, for the purpose of electing officers and trustees, hearing reports, and to transact such business as may legally come before it.

—HOWARD B. GILMAN, *Secretary*

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